and modern travellers differ very widely as to the dimensions of the great pyramid, which

"Lengthens in air, and ends among the stars,
While every other object shrinks beneath
Its mighty shade, and lessens to the view."
Young.

A general idea of its vast size may be given by stating that Inigo Jones laid out Lincoln's-Inn-Fields to give a notion of the area covered by the great pyramid, which is about 11 English acres.

I shall now give the account of Monsieur Grobert, who was *Chef de Brigade d'Artillerie* of the army of Egypt, who in order to correct the misrepresentations of other travellers devoted much attention to the measurement of the great pyramid, and has given a table of the height of every course of stone, of which there are 205: these courses vary in height from 1 foot 7 inches to 4 feet (French feet); he makes the whole height 437 feet 2 inches (Fr.) Three courses are buried in the sand, which give 11 feet more. He then speaks of the difficulty of ascertaining with precision the dimensions of the base of the pyramids, which arises from various causes, accounting also for the discrepancies observable in the accounts of different travellers. Among these causes are the shifting of the sand, the broken state of some of the courses, and not the least important, in the interruption frequently occasioned by the Arabs of Bahira, who are irreconcilable enemies both to Christians and to the tribes which dwell near the Nile; to these he adds, the excessive heat of the sun, and the clouds of sand, which are raised in great quantities by the whirlwinds. Not dismayed, however, by these formidable obstacles, he proceeded to take his dimensions along the apparent base and likewise along the real base; and adopted a very obvious method, which was not to measure the base of the pyramid itself along the courses, which from the inequality of the stones was hardly possible, but he drew a line parallel with each face of the pyramid, and by measuring this line, he found the base of Cheops to be 728 feet (French), that of Cephrenes to be 655 feet, and its height 398 feet, and the base of Mycerinus 280 feet, and its height 162 feet. After speaking of the fatigue of ascending and the danger attending it, from the situation of many of the stones (in which all travellers agree), he describes the prospect afforded to a spectator when he had reached the summit of the great pyramid:—"What a spectacle! on the right are the profound Deserts of Lybia, with some Arabs flying in the distance; before him is the winding Nile, and the plain covered in times of yore with the magnificence of Memphis; on the left are Kairo and its lofty fortress, and the inundated plains of Belbeis; beneath his feet the most ancient monument in the world." The fronts of the pyramids are found to be placed exactly to the four cardinal points, the entrances has always been found near the centre of the north face, and the passage proceeding down from the opening to the chamber is always at the same angle, 27°. "If then," says Dr. Russell, "nothing more were apparent than the exact position of those buildings in reference to the four cardinal points of the compass, it would of itself be sufficient to stamp the character of the Egyptians, at a very remote age, as connected with the pursuits of practical astronomy."

The pyramids of Gizeh are solid, with the exception of the space occupied by the small chamber in the very heart of each pile, and the galleries leading to it. According to Thevenot, this chamber in the pyramid of Cheops is 32 feet long, 16 feet wide, and 19 feet high. The expression of Josephus that the Egyptians employed the Israelites in erecting the pyramids, "they set them also to build pyramids" (Antiq. B. ii., c. 9.), renders these structures of peculiar interest, and it will not be a waste of time to make a few observations on the subject. Joseph, the wise and discreet viceroy of Egypt, honoured by Pharaoh and respected by the people, died 1635 B.C., at which time "the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them." (Exod. i. 7.) The next verse is the key to all the subsequent hardships of the Israelites, but it does not seem necessary to read it as occurring immediately after the death of Joseph, for it is [illegible] wise administration would be so soon forgotten. "Now there arose up a new king over Egypt, which knew not Joseph." This would seem to imply that a considerable time had elapsed from the death of Joseph to the accession of this sovereign, who is generally supposed to be Chebron, or Amosis, who commenced the eighteenth Diospolitan dynasty, B.C. 1575, or eighty-four years before the Exodus. "Therefore did they set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities (v. 11), and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field." (V. 14.) There is an expression of the psalmist, "I removed his shoulder from the burden; his hands were delivered from the pots." (Ps. lxxxi 6.) The Septuagint, Vulgate, and other versions give the word "mortar-baskets" for "pots." Josephus states that the Israelites were employed "to cut a great number of channels for the river;" these being the means by which the masses of stone were conveyed from the Nile to the spots on which they were to be used. The bricks made by the Israelites were dried in the sun, and the pyramids of Saccarah are composed entirely of sun-burnt bricks, whilst the internal parts of the pyramids of Gizeh are said to be of the same materials, the outer part or casing only being of stone in layers or courses. We have no proof that the Israelites were not employed by their taskmasters to work in stone. Ancient writers, among them Herodotus and Diodorus Siculus, state that the Egyptian monarchs employed no native Egyptians on their great works, but engaged the labours of captives; and the latter historian observes that Sesostris inscribed on his temples, "No Egyptian had a hand in this structure." When the Israelites murmured in the wilderness, and lusted after the flesh-pots of Egypt, they cried, "We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick." (Numbers, xi. 5.) And we are told by Herodotus that he saw an inscription on the outside of the great pyramid which recorded that the sum of 1,600 talents in silver (equivalent to 200,000*l.*) was expended to supply the workmen with vegetables only, and he mentions three sorts in particular, the radish, onion, and garlick, or, according to some, leeks, garlic, and parsley. Well might Pliny, alluding to the wasteful extravagance of building the pyramids, call it "Regum pecuniæ otiosa ac stulta ostentatio." (Lib. i. xxxvi. c. 12.) The haughty monarchs who reared these stupendous tombs doubtless imagined that their embalmed bodies would be safe from intrusion; but notwithstanding the care with which they were closed from without, and the deceptive passages within, their last home has been invaded, and the coffin and the mummy of the mighty Cheops himself are now in this island, which was perhaps uninhabited when he lived and reigned over millions of men. I will conclude this desultory sketch of these singular monuments of human pride by an anecdote, which, it is hoped, will not be deemed out of place. At the battle of the pyramids in 1798, Bonaparte exclaimed, "Soldiers! from the summit of yonder pyramids forty ages behold you."

To this address Lord Byron alludes in his "Age of Bronze"—

"Egypt! from whose all dateless tombs arose
Forgotten Pharaohs from their long repose,
And shook within their pyramids to hear
A new Cambyses thundering in their ear;
While the dark shades of forty ages stood
Like startled giants by Nile's famous flood."

The celebrated statue of the sphinx is of colossal size; according to M. Ripaud it rises 38 feet from the knees to the top of the head; it is sculptured out of one entire rock, on which it stands, and resembles the negroes of Ethiopia. The remainder of the body, about 100 feet in length and 40 feet in breadth, is buried in the sand; between the paws was found a small temple, and it is imagined that a communication existed between the sphinx and one of the pyramids. (See view No. 2 of the sphinx.) The wonders of ancient Egypt, its labyrinths, with their 1,000 halls, almost staggering our belief, its obelisks, its tombs, its lakes, its various interesting remains, are so vast, so astonishing, as to require a whole volume to be [illegible] justice to the archæology of Egypt, so interesting in her customs, her knowledge of the arts and sciences, more particularly of music, agriculture, and astronomy, as well as in her mythology, to which Greece and Rome are so much indebted; well, therefore, may Egypt be styled in the language of the poet,

"The queen of nations and the boast of times,
Mother of science and the house of gods."
Young.

Besides all this, it is impossible to separate the history of Egypt from that of the race of Israel, from the time when the Father of the Faithful went down to sojourn there (Gen. xi. 10), until the infant Messiah found in it a refuge from the wicked intentions of Herod: "Out of Egypt have I called my son." (St. Matt. ii. 14, 15.) The prophecies which relate to Egypt are probably among the most mysterious in all Scripture, from the circumstance that many have yet to be fulfilled, but enough has been accomplished to shew that the rest is delayed, not forgotten. When we read that Egypt is called "the land shadowing with wings" (Isaiah xviii. 1), how appropriate does this epithet appear to those who are acquainted with the architecture of her temples, in which the winged globe is so conspicuous. And in a country where every necessary of life was absolutely dependent on one single object, how emphatic is the threat, when the Almighty "shall shake his hand over the river, shall smite it in the seven streams" (Isaiah, xi. 15); "the reeds and flags shall wither, the paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more. The fishes also shall mourn, and all they that cast angles into the brooks shall lament, and they that spread nets upon the waters shall languish." (Isaiah xix. 6—8.) And if for her oppression of the chosen race, Egypt has become "utterly waste and desolate, from the Tower of Syene even unto the border of Ethiopia" (Ezek. xxix. 10); if it has become "the basest of kingdoms" (v. 15); and if for many ages it is true that there has not been "a prince of the land of Egypt" (Ezek. xxx. 13), we may be likewise sure that the prediction also will be fulfilled, "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." (Isaiah xix. 19.) And the rapid progress of events and onward march of civilization in the East are doubtless hastening the advent of that day when "there shall be a highway out of Egypt to Assyria. In that day shall Israel be a third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria, the work of my hands, and Israel my inheritance." (Isaiah xix. 23—25.) Of the prediction, "that there should be no more a prince of the land of Egypt," Bishop Newton remarks, "As is the prophecy, so is the event. For not long afterwards, Egypt was conquered by the Babylonians, and after the Babylonians by the Persians, and after the Persians it became subject to the Macedonians, and after the Macedonians to the Romans, and after the Romans to the Saracens, and then to the Mamelukes, and is now a province of the Ottoman empire." We now leave Africa to consider some of the ancient cities of Asia.

BABYLON has been celebrated for so many ages on account of the descriptions given by early writers of its magnificence, that we may well be allowed to contrast its former state of splendour with its present appearance of desolation. As was observed before, Nimrod is the first recorded monarch in Scripture, and remembrance has been handed down to the present time, not only in the Bible, but in the tradition which still assigns his name, to the ruins which occupy the site where he founded his Babel. The celebrated Tower of Babel is supposed to have been erected within 200 years after the Deluge. The confusion of tongues occurred in the time of Peleg, "for in his days was the earth divided." (Gen. x. 25.) Now there is no mention in Scripture of the age to which Nimrod lived, but tradition has assigned 500 years as the term of his reign. It is not impossible, therefore, that the patriarch Abraham lived at the same time with him—Abraham was born 1996 B.C., Peleg was born 2247, Nimrod reigned 2234 B.C. If so, this will account for a singular tradition which

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